ARE FOREIGN MISSIONS DOING ANY GOOD?

BV
2500
A93
1887
GTU
Storage

R&T Co.

BERKELEY, CALIFORNIA

FROM THE LIBRARY OF

HORATIO STEBBINS

1821-1902

MINISTER OF THE FIRST UNITARIAN CHURCH

SAN FRANCISCO, 1864-1899

THE GIFT OF HIS FAMILY

ARE FOREIGN MISSIONS DOING ANY GOOD?

AN ENQUIRY INTO THE SOCIAL EFFECTS OF CHRISTIAN MISSIONS

SIXTH THOUSAND

Property of
CBSK
Please return to
Graduate Theological
Union Library

LONDON
KEGAN PAUL, TRENCH & CO., 1, PATERNOSTER SQUARE
1887

BV
2500
A93
1887

TO

THE RIGHT HONOURABLE A. W. PEEL,

SPEAKER OF THE HOUSE OF COMMONS,

WHOSE SOUND JUDGMENT AND

ACCURATE DISCRIMINATION HAS SO JUSTLY WON

THE ESTEEM AND CONFIDENCE OF THE WHOLE NATION,

THIS LITTLE BOOK IS

(WITH HIS KIND PERMISSION)

MOST RESPECTFULLY

DEDICATED.

BT816.7
.A231

ARE FOREIGN MISSIONS DOING ANY GOOD?

ARE Christian Missions to heathen nations really doing any good? This is a practical question, which is frequently asked in one form or another, and at the present time appears to attract much attention. The writer proposes to answer it by an appeal, not to the writings of missionaries, but to *the testimony of well-known public men, to Government records, and to documents printed by order of the House of Commons.*

It may be well to state at the outset, that in the following pages Mission work will be viewed, not in its *spiritual* aspect as regards what are usually termed "*conversions;*" but simply and solely in its *general* aspect, as regards the *social effects* which it produces upon heathen nations brought under its influence.

It is impossible to deny that Mission work has gradually gained a position in the public mind very different from that which it occupied at the beginning of the century: and that it has been steadily winning the approval of many men of considerable thought and experience. Nothing, perhaps, will illustrate this better than a reference to the change of feeling as regards Missions in India.

Up to 1813 missionaries were excluded from

British India on the ground that their work would endanger British rule. It is on the journals of the House of Commons for that year, that **William Wilberforce** proposed the following resolution, and *that his motion was resisted—*

"That it is the duty of this country to promote the interest and happiness of the native inhabitants of the British Dominions in India, and such measures ought to be adopted, as may lead to the introduction among them of useful knowledge, and of religious and moral improvements."

It is a matter of history how bitterly this motion was opposed—how many prophesied that it would lead to the loss of our Indian possessions,—and how it was carried only by the undaunted perseverance and indefatigable exertions of Wilberforce and his coadjutors. Thus it was only after a long and hard-fought battle, that there was secured for India the first educational grant, and the opening of the door to voluntary efforts for spreading a knowledge of Christianity.

It is interesting to compare with the above, the following quotation from the reply of **Lord Palmerston,** Premier of England, and **Sir Charles Wood,** the Secretary of State for India, in 1862, to a deputation from the Church Missionary Society on the subject of education in India. It shows a very decided advance in public opinion.

"Independently of Christian considerations, we believe that every additional Christian in India is an additional bond of union with this country, and an additional source of strength to the empire. . . . It is not only our duty, but it is our *interest* to promote the diffusion of Christianity as far as possible, through the whole length and breadth of India."

That similar views have been, and are at the present day held by many distinguished men peculiarly qualified to form a correct judgment on the subject, and that public opinion as to the value of Missions in India has been steadily advancing, is abundantly evident from the public statements of such men as *Lord Lawrence*, *Sir Henry Lawrence*, *Sir Herbert Edwardes*, *the Earl of Northbrook*, *the Duke of Buckingham*, *Sir Bartle Frere*, *Lord Napier and Ettrick*, *Sir William Muir*, *Sir Richard Temple*, and many others well acquainted with that country. As we shall have occasion to quote several of these statements when dealing with India in particular, it will not be necessary to anticipate them here. It will be sufficient to give one quotation only from the **Report of the Secretary of State and Council of India,** upon the moral and material progress of India for 1871–72, ordered to be printed by the **House of Commons,** April 28, 1873.*

"The Government of India cannot but acknowledge the great obligation under which it is laid by the benevolent exertions made by missionaries, whose blameless example and self-denying labours are infusing new vigour into the stereotyped life of the great populations placed under English rule, and are preparing them to be in every way better men and better citizens of the great empire in which they dwell."

One significant proof of advancing interest in Foreign Missions may be seen in the way in which missionary literature has increased of late years. Not only have a large number of works been

* Blue Book No. 172, p. 129. The passages referring to Mission work are again inserted in the Report for 1872–73, ordered by the House of Commons to be printed, July 6, 1874. Blue Book No. 150.

written on the subject, but the periodicals of the various missionary societies have had a considerable circulation. Three monthly periodicals of one Missionary Society alone had a circulation last year of over 900,000 copies; and though many thousands were given to subscribers, those actually sold to the public brought in over £2600. It is still more important to notice the way in which the subject is now alluded to, or treated of in secular periodicals and newspapers. We will give a few instances.

The Saturday Review of December 4, 1886, gives three columns to a review of the memoir of the Missionary Bishop, James Hannington. It says—

"A tale of thrilling interest, of trial, hardship, sickness, peril bravely borne; and ending in a cruel death. A story in the best sense of the words, full of edification. Our readers must be left to study it for themselves, and they will be amply repaid for so doing. Such lives and deaths are never wasted; for the old proverb is abundantly justified by experience—The seed of the Church is sown in martyr-blood."

Murray's Magazine for August, 1887, has an article on "*The Church of the British Empire*," which deals largely with the subject of Foreign Mission work. **The Quarterly Review,** in the July number for 1886, devotes no less than thirty-six pages to an article on "*Modern Christian Missions.*" **The National Review** for June, 1887, gives its readers a lengthy article on "*The Foreign Missions of the Church of England.*" **The Asiatic Quarterly** concludes an interesting article on "*The Wellesleys in India*" in the January number of 1887 with the following words—"Yet one more victory awaits us, the conquest of Infidelity;—the diffusion of *the blessings of Christianity* through a population benighted by ignorance, and enthralled in the tram-

mels of superstition." **The Contemporary Review,** in an article entitled "*India revisited,*" in the July number of 1886, thus alludes to Mission work—

"I cannot forbear expressing my admiration for the splendid *missionary schools* in all the great centres of Indian life. One of them which I visited had 1500 youths in attendance. It may be hoped that the higher conceptions of life and duty given in the Christian schools will affect largely the whole future of Indian education. There is ground for believing that it will."

The Nineteenth Century for November, 1887, in a long article on "*British Missions in Africa,*" says—

"If the immediate success of British Missions in spreading their religion over barbarous Africa be doubtful, it is consoling to reflect on *the immense services which Missionary enterprise has rendered to Africa, to the world at large, and to Great Britain in particular.* . . . It is a force which has effected greater changes for the better in the condition of savage Africa, than armies and navies, conferences and treaties, have yet done."

The Standard of October 26, 1887, pictures the very salutary effects of Missions in the Society Islands; while **The Daily Telegraph** of November 3, 1887, has a leading article in support of Mission work. In **The Times** of October 29, 1886, *a missionary's journal* is reproduced, while its next issue contains a whole article on Mission work. *The Times* also of August 24, 1887, gives a column to the subject.

But it is not only by references to the subject in current literature, that we are left to gather the importance of the position to which missionary effort has now attained. Other indications of a similar character abound on every hand.

A former **Lord Chancellor of England** rises in the House of Lords indignantly to repel an attack on

a missionary society,* and, as the last act of his public life, presides at the greatest missionary meeting ever held in the Metropolis.† **The Speaker of the House of Commons** finds time to take the chair at the meeting of a missionary society, and speaks of the "*enormous importance* of the work," and of "the divine injunction to spread the gospel." ‡ Such men as the late **Lord Lawrence,** the late **Sir Herbert Edwardes,** the late **Sir Bartle Frere, Sir William Muir, Sir Richard Temple,** etc., etc., have frequently stood upon public platforms as the earnest advocates of Foreign Missions, from their own personal acquaintance with them in foreign lands. Quite recently, **Lord Northbrook,** formerly Governor-General of India, **Sir Charles Warren, G.C.M.G.,** Chief Commissioner of Police, and **Sir Robert Phayre, K.C.B.,** have taken the chair at the anniversary meetings of three of the great English missionary societies, and spoken in warm sympathy with the work ; while at another meeting one of the principal speakers was **Sir Charles Turner,** late Chief Justice of Madras.

Amongst the active supporters of Foreign Missions, and on the Committees and amongst the Vice-Presidents of the various missionary societies, may be seen the names not only of well-known business men, and members of Parliament, but also of many military officers, and civilians, some of whom have spent the best part of their lives in the very countries where Mission work has been carried on.§

* See the *Morning Post* of April 13, 1883.

† Lord Cairns, March 24, 1885.

‡ The Right Honourable A. W. Peel, at a meeting of the S.P.G. at Leamington, November 29, 1886.

§ It may be interesting to give, just as an illustration, the names of those *laymen* only, who are Vice-Presidents, or on the Com-

The University of Cambridge alone has during the last two years sent forth more than a score of her graduates into the Mission field, including such well-known names as **Stanley Smith**, the stroke of the University boat, **C. T. Studd**, the great cricketer, and last, though not least, the **Honourable I. Keith-Falconer**, the Lord Almoner's Professor of Arabic, whose early death in the Mission field has just added one more to the long list of those who have laid down their life in the work.

The current year has witnessed in our great Metropolis a movement in the interest of Missions, which but a few years ago would have been deemed impossible. During the second week in February, a whole week of sermons and meetings was organized by one of the Missionary Societies, commencing with four sermons in Westminster Abbey, and closing with a thronged service in St. Paul's Cathe-

mittee of one of the large societies. We will take the largest, namely, the Church Missionary Society, Salisbury Square, London.

Vice-Presidents (*see Report*, 1885-6).

The Duke of Devonshire.
The Earl of Aberdeen.
The Earl of Belmore.
The Earl of Courtown.
The Earl of Darnley.
The Earl of Ducie.
The Earl of Effingham.
The Earl of Enniskillen.
The Earl of Harrowby.
The Earl of Lichfield.
The Earl of Northbrook.
Viscount Midleton.
Lord Cottesloe.
Lord Kinnaird.
Sir T. F. Buxton, Bart.
Sir R. N. Fowler, Bart., M.P.
Sir John H. Kennaway, Bart., M.P.
Sir Charles Lowther, Bart.
Sir Harry Verney, Bart.
Sir Robert Montgomery, K.C.B.
Gen. Sir Arthur Cotton, K.C.S.I.
Major-Gen. Sir William Hill, K.C.S.I.
Sir William Muir, K.C.S.I.
Sir M. Monier Williams, K.C.I.E., D.C.L.
Admiral J. C. Prevost.
J. D. Allcroft, Esq.
George Arbuthnot, Esq.
Alexander Beattie, Esq.
T. Fowell Buxton, Esq., M.P.
Sydney Gedge, Esq., M.P.
Samuel Hoare, Esq., M.P.
James Maden Holt, Esq.
Miles McInnes, Esq., M.P.
Arthur Mills, Esq.
Abel Smith, Esq., M.P.
Rowland Smith, Esq.
Robert Williams, Esq.

Committee.

General Beynon.
Colonel Channer.
C. E. Chapman, Esq., I.C.Ser. (retired).
Colonel W. T. Chitty.
General Crofton.
Robert N. Cust, Esq., I.C.Ser. (retired).
J. H. Fergusson, Esq.
Sir C. Douglas Fox.
H. Gibson, Esq.
W. J. Grane, Esq.
General Haig, R.E.
General Lawder.
General Maclagan, R.E.
P. S. Melvill, Esq., C.S.I.
Henry Morris, Esq., I.C.Ser. (retired).
Hon. T. H. W. Pelham.
Clarence A. Roberts, Esq., I.C.Ser. (retired).
General Robinson.
P. Vernon Smith, Esq.
James A. Strachan, Esq.
Colonel C. E. Stewart.
James Stuart, Esq.
General Touch.
F. Peterson Ward, Esq.

dral; whilst during the intervening days nearly two thousand sermons or addresses were delivered. The great bulk of these were well attended, and some of the gatherings were quite overcrowded.

In an article on Foreign Missions in the *Quarterly Review** we read that (speaking of Protestant Missions only) there are now over a hundred distinct societies at work in heathen lands, with more than 3000 ordained clergy, 2400 ordained native pastors, and congregations of converts numbering over two and a half millions.

Surely, with such facts as these before us, it cannot be denied that Mission work is strengthening its hold upon public opinion; nor can it be a matter of surprise that thoughtful persons should turn their attention to the subject, and ask with a sincerity which they never before put into the question —"What is the effect that Christian Missions are producing?"

In dealing with our subject there are a few preliminary remarks that require attention.

In the present day it is no longer a question whether heathen nations shall be brought into contact with Christians or not. This has been already decided: nothing can prevent it. So multiform are the foreign relationships, so extensive the maritime and commercial operations of Christian nations, that the inhabitants of heathen countries are daily being brought into closer and closer contact with those who are at any rate nominally Christians. The urgent question of the present day is not—Shall Christianity be presented to heathen countries?—but,—*In what way shall it be presented?* Is it to be merely through contact with soldiers, and sailors,

* *Quarterly Review* for July, 1886. This article is well worth perusing.

and traders, and officials, who, although there are many bright exceptions, yet, in too many cases, cannot be called faithful representatives of Christian life, or earnest exponents of the Christian faith? Are such to be the sources from which heathen nations are to get their notions of Christianity? Ought it not rather to be from those whose special calling it is to teach the Christian faith, and whose training has been well calculated to fit them for their difficult and important work?

It must never be forgotten, when dealing with this subject, that the influence exerted by those who are only *nominally* Christians is only too often very far from being identical with *true* Christian influence. The former is sometimes diametrically opposed to the latter. Not unfrequently the greatest hindrance to the working of true Christian influence has been the lives and examples of those who were Christians only in name. On the other hand true Christian influence may flow through other channels than that of direct Mission work. Where such is the case, the general results of both naturally combine, and cannot easily be separated.

Another remark may here be made. The mistakes of any particular missionary body must not be saddled upon all the rest, and paraded to the detriment of Mission work generally. As an instance in point, which has recently been attracting some attention, may be mentioned the unhappy manner in which certain French Roman Catholic Missions have interfered with national institutions, and dabbled in political intrigues in China. On this subject the reader cannot do better than study the remarks made in **The Times** of January 10, 1887. A few extracts only will here be given, which are of importance as exculpating the rest of the mis-

sionary bodies, and also as showing—what is of considerable importance—that China has marvellously changed its attitude towards Christian Missions, and has already learnt—or at any rate professes to have learnt—that *Christianity in the abstract is a good thing.*

"During the past few months the Chinese authorities in various parts of the empire have issued proclamations to the people, calling on them to live at peace with Christian missionaries and converts, and *explaining that the Christian religion teaches men to do right, and should therefore be respected.*" . . . "Such a dreadful persecution as that which ravaged Southern Annam last year is due wholly to *political*, and not at all to religious causes." . . . "The French missionaries claimed exemption for their flocks from all local jurisdiction and taxation, etc. . . . The present activity of the Government is due to its inflexible determination to get rid of the political connection between the French authorities, and the Roman Catholic missionaries and converts.

"Protestant missionaries, as a rule, whether members of the various English, Scotch, and American societies, or of the Canadian, Rhenish, and Basle Missions, do not arrogate to themselves rights to which they are not entitled; and *their conduct has, on the whole, been characterized by moderation and sound judgment.*"

While thus happening to speak of China, it may be of interest to add the following passage from **Mr. Margary's** * account of his journey in that country. He says—

"People are apt to scoff at modern missionaries, with their comforts of house and home; but I have had an opportunity here of seeing that *they really do a vast deal of work.* If they do not succeed in making many real

* See the "Journal of A. R. Margary, with concluding chapter by Sir Rutherford Alcock, K.C.B.," p. 71. Macmillan and Co.

converts, *they certainly diffuse a great deal of knowledge.* Their little schools are full of children : and their chapels crowded with devout worshippers. I have made the acquaintance of some of the missionaries, who are very charming men, of great culture, education, and sociability."

I. With these prefatory remarks, we will pass on to the main subject under consideration : and will first glance for a few moments at the PROBABILITIES of the case.

The nations of the world, which at the present time stand at the head of all others, and are most advanced in civilization, are nations whose inhabitants, speaking generally, profess the Christian faith. Is not this simple fact sufficient of itself to show that Christianity is, to say the least, far from being detrimental to national progress?

But history plainly shows that, amid the various forces which combined to build up modern civilization, Christianity has been one of the most powerful : * and it has been under Christianity as the national religion, that nations such as England have risen from the lowest to the highest position in the scale of national greatness. It is, therefore, only an acknowledged truism to assert that *Christianity has proved itself to be wonderfully calculated to promote social progress, and national development.* This being the case, is it not a highly probable inference, that to introduce Christianity into any heathen country in our own day, is eventually to confer upon it a great national blessing, although the time of its actual introduction may be, as it usually has been, a period of considerable trial and social upheaving?

* See this well worked out in Schlegel's "Philosophy of History."

There can be no doubt that the probability of this last-mentioned contingency, and a very natural dislike to causing family and social troubles, has in some instances deterred people from joining in the effort to carry Christianity to heathen countries. But surely this is a mistaken notion! an unsound principle! Is not ultimate good usually obtained at some sacrifice in the present? The benefit, for instance, of a surgical operation is usually purchased at the expense of some pain at the time. Success is usually the result of hard and continuous labour. How many thousands have died upon the battlefield to secure to their country the ultimate blessings of peace and freedom! Who would admire the wisdom of the man who would wish the people of England to be still the degraded followers of Druidism, or the grovelling worshippers of Wodin and Thor, because a St. Alban had to be led to the stake, and for a time many a family was rent with sore division?

II. We now pass on to consider how far in modern times the introduction into heathen lands of Christian influence in general, and missionary influence in particular, has, *as a matter of fact*, been producing beneficial results.

In making this enquiry, it is of the highest importance to bear in mind that the state of any heathen country brought under Christian influence must be compared *with its own previous state as purely heathen*, not with that of an old Christian country like England. Forgetfulness of this is often the secret of disparaging accounts of Mission work, given by superficial observers. They most unphilosophically compare those just emerging from centuries of degrading heathenism, with those who, in a country like England, have been basking

for centuries in the sunshine of the Christian faith, and in an atmosphere of advanced civilization. Such forgetfulness, whilst excusable in the ignorant, is very reprehensible in the educated.

(*a.*) It will be well to pursue our enquiry at first in reference to *uncivilized and savage races.* In this field few perhaps would deny the beneficial results of Christian Missions. It is only too true that in the irresistible tide of commerce and colonization, contact with Christian nations has in some instances proved sadly detrimental to savage races, and even led to their gradual extinction. But this has been no result of genuine Christian influence. To some extent it has been the result of circumstances; but still more frequently of the vices and the greed of mere nominal professors. Pure Christian influence has always had the tendency to civilize savage races; and to mitigate, where it could not prevent, the inevitable result of circumstances over which it had no control. In ancient times it did not prevent the decay of the great Roman empire: and in modern days we must not expect it to effect impossibilities.

In many a Mission field the old horrors and barbarities of heathendom have been giving way before Christian influence. "Gradually," writes **Professor Christlieb of Bonn University,** "the Bible ideas of self-respect and of reverence for humanity, the foundations of all true culture, are dispelling the long night of heathen degradation." *

On the subject generally, the following words of the late **Sir Bartle Frere** are of special value, as he was a man of large experience, having held high

* See "Foreign Missions of Protestantism," p. 21. A book well worth reading.

Government appointments both in India and Africa. He says—

"Christianity has now been preached to Fetish-worshipping tribes in every stage of civilization, and the invariable result has been to show that Christianity has power to prevail against Fetish worship, and that the results of the acceptance of Christianity by the Fetish-worshipper are invariably to raise him in the moral and social scale, and to make him a civilized being." *

In illustration of this part of our subject, it will be well to select a few instances from various parts of the Mission field.

The great naturalist, **Mr. Charles Darwin,** gives in his "Journal of Researches" interesting testimony to the work of Missions in *Tahiti* and *New Zealand.* His remarks on the subject are most valuable, as coming from a man so well known, and of such great mental power. Of Tahiti he writes as follows—

"It appears to me that *the morality and religion of the inhabitants are highly creditable.* There are many who attack both the missionaries, their system, and the effect produced by it. Such reasoners never compare the present state with that of the island only twenty years ago; nor even with that of Europe at the present day; but they compare it with the high standard of gospel perfection. Inasmuch as the condition of the people falls short of this high standard, blame is attached to the missionary, instead of credit for that which he has effected. They forget, or will not remember, that human sacrifices, and the power of an idolatrous priesthood—a system of profligacy unparalleled in any other part of the world—infanticide, a consequence of that system—bloody wars,

* In a lecture delivered July 9, 1872: see p. 7 of a pamphlet published by the S.P.G., "Laymen's Opinions of the Value of Missions in India."

where the conquerors spared neither women nor children —that all these have been abolished; and that dishonesty, intemperance, and licentiousness have been greatly reduced, *by the introduction of Christianity*." *

In speaking of *New Zealand*, formerly "the land of cannibalism," Mr. Darwin writes as follows—

"*The lesson of the missionary is the enchanter's wand.* The house had been built, the windows framed, the fields ploughed, and even the trees grafted by the New Zealander. When I looked at the whole scene, I thought it admirable. . . . I took leave of the missionaries with feelings of high respect for their useful and upright characters. *I think it would be difficult to find a body of men better adapted for the high office which they fill.*" *

"The march of improvement consequent on the introduction of *Christianity*, throughout the South Sea, probably stands by itself in the records of history." *

Mr. Stonehewer Cooper, a recent traveller in the South Sea Islands, writes—

"I cannot agree with perhaps the majority of the missionaries in the Southern Seas; but despite all differences of creed, I raise my hat in respectful homage, when I think what these men have done. . . . *There can be no doubt of the enormous benefits which have followed the labours of Christian missionaries in the Pacific.*" †

The Standard (October 26, 1887) writes, regarding the once savage inhabitants of the *Society Islands*—

"Up to 1820 they resisted vigorously any attempts to impose upon them the new faith. Even the lives of the missionaries were in danger. Now all this is changed. With few exceptions the natives have abandoned their idolatry, and even send missionaries to other islands. Churches and schools have been erected, and in other respects they might set an example to the world nearer home."

* "Journal of Researches," 2nd Edit., pp. 414, 425, 428, 505.
† "Coral Lands," by H. Stonehewer Cooper. Bentley and Son.

Of all triumphs of Christianity in modern times, there is not perhaps a greater than the work of the Wesleyan Missions in *Fiji*. "It is only forty years," writes **Miss Gordon Cumming**, "since the missionaries landed, and already they have won over to the new religion of peace and love, upwards of a hundred thousand ferocious cannibals."* Apart from all spiritual results, let it be remembered what an amount of civilization and education this, and the following statement imply.

Sir A. Gordon, the Governor of Fiji, made the following public statement in 1879—

"Out of a population of about 120,000, more than 100,000 are now regular worshippers in the churches, which number about 800, all well built and completed. In every family there is morning and evening worship. Over 42,000 children are in attendance in the 1500 Christian schools."†

Mr. Walter Coote, F.R.G.S., in his "Wanderings South and East," says of Fiji—

"To Wesleyan missionaries one must in a great measure give the credit of this great change: and it would not be just to close without a word in praise of their great work. No one can deny them the highest admiration."‡

The same writer, speaking of the *Loyalty Islands*, says—

"The people seem more benefited by missionary work than any I have seen. Their enthusiasm in religious matters is most remarkable. They give five or six hundred a year to their missionary society, and are in a great many respects models of generosity and religious zeal. . . . I spent five very pleasant days with Mr. Jones,

* See Miss Cumming's interesting book, "At Home in Fiji."
† See Wesleyan Mission Report for 1878, p. 193.
‡ "Wanderings South and East," p. 85. Sampson Low and Co.

the missionary, and found his people models of kindness and good manners."

The same writer's testimony in reference to the *Sandwich Islands*, and *Bishop Selwyn's* work in connection with the Melanesian Mission, is most interesting, but space and time forbid more than a passing reference to it.

To take another instance; when Protestant missionaries first went to *Madagascar* the French Governor of the Island of Bourbon exclaimed—"You make the Malagasy Christians! Impossible! They are mere brutes, and have no more sense than irrational cattle!"* In that island there are now hundreds of Protestant churches; and in connection with the London Missionary Society alone, there are over 800 native pastors, and nearly 100,000 children in the schools. The native Christians, during the deadly persecutions that raged in the island, produced some of the noblest martyrs of modern times; while the conduct of the Hovas, during their recent troubles with France, has won for them universal sympathy and admiration.

Turning for a few moments to *Africa*, it is almost needless to remark how much we owe to such missionaries as *Krapf* and *Rebmann*, and *Moffat* and *Livingstone*, for our first introduction to, and knowledge of vast territories in that great continent. Who can estimate the mighty results that may flow from their discoveries!† Capt. Speke, when writing of the Victoria Nyanza, remarks—

"The missionaries are the prime and first promoters of this discovery. They have for years been doing their

* Eppler, "Madagascar," 1784, pp. 69 and 85.

† The benefit that Missions have conferred on *commerce*, etc., are well shown in Warneck's "Mission and Culture;" a book well worth reading.

utmost, with simple sincerity, to Christianize this Negro land." *

When speaking of Africa, it is almost impossible to pass over in silence the cruel murder of *Bishop Hannington*, which has recently been attracting so much public attention, and has added one more proof, if proof were needed, of the dangers and trials which ofttimes beset the missionary's path, and of the fortitude with which they are borne. The following quotation from an article in **The Times**,† bears high testimony both to Bishop Hannington, and to the missionary effort with which he was connected.

"Whatever the object of his journey, the dignity with which the captive endured the whole must have compelled admiration. But the intention, which cannot be gainsaid, encircles the history and its author with a halo of purity and grandeur. The men whose official leader Bishop Hannington was, accept, by volunteering for the Equatorial Mission, exile from all the charms of civilized society. They expect and can win no human glory such as the scientific explorer may anticipate, though they undergo more than his amount of hardships. They are not animated by the thought of extending the empire of their country. Religious zeal by itself is not their sole incentive. *They go to Central Africa for the benefit of Africans alone, and for their benefit altogether. Their aim is simply to humanize the people of Africa on earth, and to give them a sense of the Divinity here and beyond.* When King Mwanga and his tributary Sultan combined to torture and slay Bishop Hannington, they were conspiring against a life wholly dedicated to the service of Africans and to the amelioration of their existence. . . . His murder is a disaster first and principally to the natives of Africa, except so far as the evil is neutralized

* "Nile Sources," p. 364. † See *Times* of October 30, 1886.

by the law that the blood of the martyrs is the seed of the Church. There is no fear but that the experience of the Mission to Equatorial Africa will corroborate that generous maxim. Already Bishop Hannington has a successor who may reckon on support from home, as steady and sympathetic.

"The head-quarters at Uganda are exposed at the present moment to the fiery ordeal of persecution. King Mtesa's son is a tyrant and a profligate. He is alarmed and incensed at the higher moral standard and the principles of liberty which the doctrines of Christianity necessarily instil, and has been massacring converts. Nothing, it is tolerably clear, could have averted for long the storm which is now bursting over the Uganda Mission. Such calamities are natural to an enterprise of the sort. They will be unable to prevail for its discomfiture while the supply of men of the temper of Bishop Hannington and Mr. Mackay does not fail. *On the success of the Uganda experiment, with its alternation of favourable and adverse circumstances, depends the happiness of the interior of the vast continent for generations.*"

In order however to form a correct opinion of the effect of Christian Missions upon African races, it will be necessary to turn to some Mission field where the work has been going on for some considerable time. It would be difficult to select a better illustration than *Sierra Leone* in West Africa. During the early part of this century there scarcely existed a scene of grosser degradation. From time to time ship-loads of rescued slaves, all savages, were brought to the harbour, and thrown in among the people. More than a hundred tribes were represented in that mingled mass of idolatry, ignorance, superstition, and barbarism. Who but men actuated by the highest desires of doing good to their fellow-men would have selected such a sphere for their labours—one

that has truly been called "The white man's grave"!*

Those labours and those lives have not been in vain. We now find at this very place a well-ordered community, an industrious people, some accumulation of wealth, education flourishing, and almost every profession represented. Pure Africans from Sierra Leone have studied law in England, and have been called to the bar. The Fourah Bay College is affiliated to Durham University: and several African students have taken the B.A. degree, and the theological license with credit. Other young Africans, sons of Sierra Leone clergymen and merchants, are graduates of Oxford and Cambridge. Others have successfully competed for prizes at King's College Hospital, and at Edinburgh. Others again are filling important offices under the British Crown. Only a short time ago the writer was listening to the address of a Negro clergyman† from Sierra Leone, who for more than an hour kept in wrapt attention a large and cultivated audience at Cambridge, and upon whom the University has recently conferred an honorary degree. Upon another African‡ from Sierra Leone the University of Oxford has conferred the honorary degree of Doctor of Divinity.

There are now at Sierra Leone several excellent educational establishments, while the fourteen parochial organizations connected with the Church Missionary Society, well provided with churches and native clergy, and the well-filled Wesleyan chapels with their native ministers, testify with all the eloquence of *facts* to the source from

* Fifty-three C.M.S. missionaries and missionaries' wives died between 1804 and 1824.

† Archdeacon Johnson. ‡ Bishop Crowther.

which all this has sprung, the labours of missionary societies.

It was in 1816 that the Mission work really commenced at Sierra Leone. In 1820, **Sir G. Collier,** commodore of the West African squadron, wrote as follows to the Admiralty—

"More improvement under all circumstances of climate and infancy of colony is scarcely to be supposed. . . . I have attended places of worship in every quarter of the globe, and never did I witness the services of religion more piously performed or more devoutly attended to than in Sierra Leone."

In 1822, the Chief Justice, **the Hon. E. Fitzgerald,** stated that while in 10 years the population had increased from 4000 to 16,000, the number of criminal cases for trial at the quarter sessions had fallen from 40 to 6, and that of the 6 not one was from any of the villages under a missionary or schoolmaster.

In 1842 **a Parliamentary Committee** gave the following testimony—

"To the invaluable exertions of the Church Missionary Society more especially — as also to a considerable extent, as in all our African settlements, to the Wesleyan body—the highest praise is due. By their efforts, nearly one-fifth of the whole population are at school; and the effects are visible in considerable intellectual, moral, and religious improvement."

In 1881 **Mr. T. Risely Griffith,** Colonial Secretary to the Government of Sierra Leone, in a paper read before the Royal Colonial Institute in London, said—

"To those who are supporters of missionary work Sierra Leone is an interesting spectacle. Seventy years ago it was a heathen land: to-day it is filled with places of worship."

Such have been the results of Christian Missions at Sierra Leone. Purely philanthropic efforts, such as "*The African Institute*," and later on "*The St. George's Bay Company*," were tried, and tried near the very same spot, but utterly failed. Distinctly Christian efforts proved eminently successful: and have shown, by the incontrovertible argument of facts, that Mission work can succeed amidst the most disadvantageous circumstances, and triumph over almost overwhelming difficulties.

(*b.*) We will now pursue our enquiry with regard to *such heathen countries as have attained to a certain degree of civilization, and in which the people display considerable intellectual capacity.* We will select **India,** because it stands at the head of such nations; and because, being under British rule, it is naturally the country with which we are best acquainted, and in which we are most interested. As the writer has travelled through the country from Delhi to Cape Comorin, he can to some extent speak from personal observation.

Attention has already been drawn to the fact that Christian influence may flow through other channels than that of direct Mission work. This is specially the case in India, where Christian influences from several sources are exerting themselves, and their results are so closely connected, that it is impossible entirely to separate them. Of these other channels of influence, particular mention must be made of the general justice and righteousness of the British rule. Most beneficial have been the general effects produced by it, as well as by the high Christian principle displayed by many civilians and military officers, and in not a few instances by their earnest Christian lives.

Of all influences, none is more powerful than that of a consistent Christian example; and India, particularly of late years, has been specially favoured in this respect. Allusion is not made merely to the truly Christian lives of such distinguished men as *Lord Lawrence*, *Sir Henry Lawrence*, *Sir Herbert Edwardes*, *Sir Bartle Frere*, and several other great men well known to the public; but also to many others, whose names are not so widely known, but who, as civilians or officers in India, have set noble examples of Christian life, and have done much for the spread of true Christian influence.

(1) We believe that we shall not be wrong, if we attribute to Christian influence,—or at any rate to Christian feeling underlying European civilization,—*the abolition of some of the most cruel customs of India*, several of which were connected with the religion of the country. Of these we may specially mention human sacrifices, the burning of widows alive upon the funeral pile of their deceased husbands, infanticide, the swinging festival, Juggannath's car, and the exposure of the sick and the aged to die on the banks of the Ganges. Those who wish to know the fearful extent to which such practices were carried should read Mr. Hutton's interesting article in the January number (1887) of the *Asiatic Quarterly*. Amongst other things, Mr. Hutton tells us that previous to 1837 about 150 human sacrifices were annually offered in Goomsur alone—that in Kattiawar and Kutch alone about 3000 female infants were annually murdered—that in four months in 1824 no fewer than 115 widows were burnt alive in the neighbourhood of Calcutta.

It is true that the great Mahomedan Emperor Akbar forbade suttee, against the will of the widow; but he was not entirely ignorant of Chris-

tian sentiments, and his Christian wife may possibly have influenced him in reference to this subject.

The duty of abolishing these cruel customs was frequently and strongly urged by the missionaries. Lord Wellesley, who was favourable to Christian Missions,* suppressed human sacrifices; and in 1829 Lord William Bentinck—himself a truly Christian man—passed a law declaring widow-burning to be illegal. Not only have all these great social cruelties been long abolished, but now the great bulk of the Hindoos themselves, who formerly regarded them as lawful and in some cases highly commendable, thoroughly approve of their abolition.

(2) In nothing perhaps is the effect of Christian influence in general, and missionary influence in particular, more apparent in India, than in the great changes which have been gradually taking place with regard to *education*, since the country came under British rule. Not only may the present educational operations of Government be justly regarded as proceeding from a Christian sense of duty and responsibility, but it must be remembered that *the whole introduction of Government education into India was the work of some of the most earnest promoters of Christian Missions.* Conspicuous amongst the founders of the Church Missionary Society in 1799 were *William Wilberforce*, *Samuel Thornton*, and *Charles Grant*.† These truly philanthropic men (who achieved the emancipation of the slaves in the West Indies) in 1813 secured for India, together with several other benefits, the first grant for *education*, as well as liberty for the

* See *Asiatic Quarterly* for January, 1887, p. 186.

† Their friend Henry Thornton sent out *Claudius Buchanan* to India, whose writings did so much to stir up in England a desire for India's welfare.

teaching of the Christian religion. Thus the first educational grant of £10,000 secured from the East India Company for India's welfare, was notoriously the result of the earnest efforts of **William Wilberforce** * and **Charles Grant,** the very men who only a few years before had been the leading laymen amongst the founders of the *Church Missionary Society.* The same high sense of duty and responsibility which actuated them in promoting the one, actuated them in promoting the other. The impelling motive was the same; the individual workers identical.

Few measures have been more beneficial to the natives of India than the introduction of an *English education;* and here again it must be remembered, that not only was the first school that introduced it the *Mission school* at Serampore, but it was the eminent Scotch missionary, **Dr. Duff,**† who reduced it to such a well-organized and complete system, that his school soon became the largest and most popular in the great Indian metropolis. When in 1833 the question arose as to English education in Government schools, the practical work and sound arguments of Dr. Duff exercised no small influence in settling the dispute: and when at length decision was given in favour of English, it was mainly brought about by the able minute of **Thomas Babington Macaulay,** the son of *Zachary Macaulay*, who was the bosom friend and constant companion of *William Wilberforce.* Thus from the very commencement, both directly and indirectly, the influence of the missionary

* See p. 4.

† The Missions of *the Free Church of Scotland* have always held an important position with regard to education in India. Their college in Madras is unequalled.

element upon education in India has been of the highest importance.

But in addition to mere general influence, the actual operations of missionary societies in India form no inconsiderable item in the intellectual advance of the country. Not only are numerous schools and colleges for higher education conducted and maintained by missionary societies, but a very large number of the lower orders also are now receiving the benefits of a good education in the numberless village schools connected with Mission work. Indeed, as regards the lowest orders of the population, the only successful work has been that carried on by missionary societies. A mere glance at the Government educational reports, ever since they have been issued, show the great energy and power that missionary bodies have put forth in promoting education in India.

Lord Napier and Ettrick (formerly Governor of Madras) gives the following testimony : *—

"In the matter of education the co-operation of the religious societies is, of course, inestimable to the Government, and to the people. Missionary agency is, in my judgment, the *only* agency that can at present bring the benefits of teaching home to the humblest orders of the population."

Of all testimonies to the work, and especially the *educational* work, of missionaries in India, none is more important or more conclusive than that of **the Report of the Secretary of State and Council of India for 1871–72**, ordered by the **House of Commons** to be printed, April 28, 1873. In this Government Blue Book † several pages are devoted to the subject of Missions, from which we shall have

* See *The Homeward Mail*, November 27, 1871.

† See note, p. 5.

occasion to make several quotations. The following passage is of special value in reference to education.

"The numerous excellent missionary schools have already been referred to; but *the whole subject of missionary enterprise in India, has such an important bearing on the intellectual advancement of the people*, that any notice of Indian education would be incomplete without giving some details respecting the work of missionaries. A recent enquiry into the statistical details of Missions in India, combined with the ordinary sources of information, furnish materials for estimating their progress which are authoritative and complete. The *Protestant* Missions of India, Burmah, and Ceylon are carried on by 35 missionary societies, in addition to local agencies, and now employ the services of 606 *foreign missionaries*, of whom 551 are ordained. In 1872 the *native converts* numbered 318,363, and the *communicants* 78,494.

"Apart from their special duties as public preachers and pastors, the missionaries constitute a valuable body of *educators*. They contribute greatly to the cultivation of the native languages and literature. No body of men pays greater attention to the study of the native languages. They have prepared *hundreds of works*, suited both for schools and for general circulation, in the fifteen most prominent languages of India, and in several other dialects. They are the compilers of several dictionaries and grammars; they have written important works on the native classics and the systems of philosophy; and they have largely stimulated the great increase of the native literature, prepared in recent years by educated native gentlemen. The *Mission presses* in India are 25 in number. During the 10 years between 1862 and 1872 they issued 3410 new works in 30 languages; and circulated 1,315,503 copies of books of Scripture, 2,375,040 school books, and 8,750,129 Christian books and tracts.

"The great progress made in *missionary schools*, and the

area which they occupy will be seen from the following fact. They now contain 60,000 scholars more than they did 20 years ago. The figures are as follows: in 1852 the scholars numbered 81,850, and in 1872 the number was 142,952.

"All the principal missionary institutions teach up to the entrance examination in the three Universities of India, and many of them have a college department in which students can be led on through the two examinations for B.A., even up to the M.A. degree. The high character of the general education given in the college department of these institutions may be gathered from the following facts. Between 1862 and 1872, no less than 1621 students passed the entrance examination in one or other of the Indian Universities; 513 passed the first examination in Arts, 154 took the degree of B.A., 18 took the degree of M.A., and 6 that of B.L.

"In addition to the work of these schools, it should be noted that several Missions maintain *training colleges* for their native ministers and clergy, and *training institutions* for teachers. These colleges and institutions are 85 in number, and contain 1,618 students. The training institutions for girls are 28 in number, and contain 567 students."

It is needless to add any comments upon the inestimable value of the above statements, coming from such a source, with all the careful investigation which a Government report implies, and with the high authority of the Secretary of State and Council of India, and the sanction of the House of Commons. The only remark that the writer would make is, to remind the reader that the above was written in 1872, and that, since that time missionary operations in India, and missionary statistics, have increased in a very remarkable manner, as the subjoined table shows.

Statistics of Protestant Missions only,* in India, Burmah, and Ceylon.	1871.	1881.
Native Christians	318,363	528,590
Communicants	78,494	145,097
Total pupils in schools	142,952	234,759

Results from Mission Schools in India only.	Decade 1861–71.	Decade 1871–81.
Passed entrance examination at Universities	1621	2468
Passed first examination in Arts	513	728
Took degree of B.A.	154	341
Took degree of M.A.	18	42

(3) If missionary influence upon education generally in India be of considerable importance, it is even more so with reference to *female education* in particular. Here Christian Missions have especially been the pioneers. For many a year with most undaunted perseverance they laboured to overcome the almost insuperable barriers to the spread of female education, specially amongst the women and the girls of the upper classes. For long the effort seemed almost hopeless, owing to caste regulations, and to the seclusion in which the upper-class females have long been kept. But in spite of many a discouragement, Christian perseverance at length prevailed; the barriers have given way; and now not only has many a flourishing Mission school been established in India for the education of caste girls, but thousands of the houses of the upper-class natives

* There are also a large number of *Roman Catholics;* but the writer has throughout refrained from touching upon the operations and statistics of Roman Catholic Missions, as they are not so easily procurable; and he desired to confine himself to what was easily within reach of all.

receive the visits of European and American missionary ladies, who teach their Hindoo and Mahomedan sisters many useful secular subjects, as well as the great truths of the Christian religion. Thus has the door of female education in India been thrown open; and now for some years, in addition to missionary agencies, Government schools and native schools have all been joining to extend the blessings of female education.

The beneficial results that must naturally flow from the spread of education, and specially of Christian education, amongst the females of India can hardly be overestimated. It can scarcely fail to raise the position of woman in India, as it has done in other countries, and release her from the state of ignorance and semi-captivity in which she has so long been held. Nor can it be doubted that it will prove highly instrumental in helping to abolish two other great social evils—infant marriages, and the custom by which a high-caste widow, however young, can never marry again.

With reference to the above statements regarding female education in its relation to Mission work, it is interesting to read the testimony of **the Government Report of the Madras Census for 1874.** It says:—

"An immense amount of good work has been done by the zealous and earnest agents of the missionary societies in the education of the people. . . . A large number of Hindoos have received their education in Mission schools, and, most important of all, *the Christian missionaries have been the first to attempt the education of the women of the country, and already the first-fruits of their labours are beginning to appear.*"

In **the Report of the Secretary of State and Council of India** already referred to, no mention is made

of the comparative number of girls in Mission and in other schools, except in the case of the Madras Presidency. In speaking however of this Presidency, it happens to make this statement :—

"The number of girls under instruction in all schools connected with the department is 14,330. *Those instructed by the missionary societies were nearly twice as many as those educated in any other way.*"

The following is the invaluable testimony to Mission work carried on in the homes of the upper-class females of India, given in **the Report of the Indian Education Commission, 1883,** p. 535.

"*The most successful efforts yet made to educate Indian women after leaving school have been conducted by missionaries.* In every province of India ladies have devoted themselves to the work of teaching in the homes of such native families as are willing to receive them. Their instruction is confined to the female members of the household, and, although based on Christian teaching, is extended to secular subjects. The largest and most successful of the Zenana Missions are composed of one or more English ladies with a trained staff of native Christians or Anglo-Indian young women, who teach in the zenanas allotted to them. They derive their funds from the missionary societies in Europe * and America, supplemented in many cases by local subscriptions in India, and by the private means of the English ladies who conduct the work. The Commission has not complete statistics with regard to the results achieved. But the figures accessible to it, together with the inquiries made by it in the various provinces, show that *these results are already considerable, and that they are steadily increasing.*"

The amazing advance that Missions have made

* One of the largest of these is *The Church Zenana Society*, Salisbury Square, London, E.C.

in female education during the last decade is apparent from the following statistics of Protestant Missions only.

	1871.	1881.
Foreign and Eurasian female teachers ...	423 ...	54-
Native Christian female teachers	967 ...	1,944
Zenana houses open to teachers	1,300 ...	9,566
Total female pupils	31,580 ...	65,761

(4) Turning to another subject,—the same Christian influence that abolished the slave-trade, has already done something in India *to raise the lower grades of the population, and to mitigate the excesses of caste feeling.* An effect is gradually being produced upon Hindoo society by the promulgation of the Christian doctrines that "*God is no respecter of persons*"—that we "*all have a Master in heaven;*" as well as by the practical exhibition of these doctrines in the lives of Christian people living in the country, though that influence is greatly hindered by the pride and haughtiness of many professing Christians.

Professor Sir M. Monier Williams of Oxford, who has twice visited India, speaks of "the harm that the laws of caste are inflicting upon the Hindoo population, physically, mentally, and morally." But the diffusion of Christianity is—to use the words of Sir Bartle Frere—*the death-knell of caste*, though it may take ages to work out the result. Those who have actually witnessed the oppression with which high-caste Hindoos, especially in the villages, tyrannize over the lowest castes, can hardly help rejoicing in the spread of Christianity, which naturally brings the lowest castes into connection with the missionary, whose very presence amongst them carries with it a certain amount of protection, and who is gradually im-

parting to them a religion which can inspire them with new hopes and new aspirations, and has power to raise them from their slough of degradation, and to imbue them with true feelings of manliness and self-respect.

In this, as in other directions, Christian influence has led to definite action. For instance, the shameless restrictions as to the dress of low-caste women in Travancore have been repealed. In British territory no longer has a Pariah to move off the public road along which a Brahmin happens to be travelling. No longer is it the recognized rule of the country (as it was under Hindoo law), that there is to be one system of judgments for the high caste, and quite a different system for the low caste.* And this reminds us of another very important element that has been at work in India,—the influence of *laws* based upon Christian principles. The people of the land feel the justice of the British laws, and many a Hindoo who outwardly rejects Christianity, practically accepts and approves of its principles as exhibited in British law.

It is somewhat curious that even in this department missionary influence has not been entirely wanting, for to quote again the words of the Report of the Secretary of State for India—"Missionaries have frequently addressed the Indian Government on important social questions involving the welfare of the native community, and *have suggested valuable improvements in existing laws.*"

(5) We can only just allude in passing to another influence that has been at work in India, namely, *the introduction of the Western system of medicine, with all its accompanying blessings of hospitals,*

* See, for instance, the "Institutes of Manu," chap. viii. ss. 267, 268.

infirmaries, and dispensaries. Here, too, the missionary element has been by no means an unimportant one, specially as regards the masses; and it is no doubt a feature of Mission work that will, as time goes on, very greatly increase. English, Scotch, and American Missions have for several years past been sending out well-trained medical missionaries; and already they are bringing the benefits of medical science to bear upon thousands of sick and suffering Hindoos and Mahomedans.*

The following passage is from an article in the **Quarterly Review** for July, 1886.

"*We have before us a list of about* 170 *medical men at work in Foreign Missions, and it by no means exhausts the number.* So great is the demand for them and the sense of their value, that a number of special institutions have sprung up to promote the supply of them, and of medical women also, for the work. The *Edinburgh* Society is the oldest and largest of these, and has been gradually expanding its operations during the last forty years. *London*, *New York*, and *Chicago*, each has a newly founded institution of the same kind. At *Agra*, in Northern India, there is one for training native practitioners affiliated to that in Edinburgh, and in most of the missionary hospitals native assistants are receiving some degree of medical education. Then as regards FEMALE DOCTORS; abroad, the Church Zenana Mission is training them in its hospitals at *Amritsar*, and the *Agra* Institution is following in the same line; at home, two Associations in *London* take up this branch of the work. On the whole, *medical Missions are being pushed on with great zeal in all sections of the field.*"

(6) Turning to another effect of Christian influ-

* For a full account of the subject see "Medical Missions," by J. Lowe, F.R.C.S.E., with introduction by Sir William Muir, K.C.S.I., LL.D., D.C.L. (Fisher Unwin.)

ence,—those who are conversant with India know only too well how low has been the native standard of *public morality*, and how inadequate have been, and still are, the general ideas of *integrity* and *truthfulness*. But here, too, Christian influence has been at work through several channels, and not the least of these has been the efforts of missionaries.

On this subject it will be sufficient to quote again from **the Report of the Secretary of State for India.** Speaking of missionaries, it says :—

"The various lessons which they inculcate have given to the people at large new ideas, not only on purely religious questions, but on the nature of evil, the obligations of law, and the motives by which human conduct should be regulated. *Insensibly a higher standard of moral conduct is becoming familiar to the people, especially to the young*, which has been set before them not merely by public teaching, but by the millions of printed books and tracts which are scattered widely through the country. This view of the general influence of their teaching, and of the greatness of the revolution which it is silently producing, is not taken by missionaries only. It has been accepted by many distinguished residents in India, and experienced officers of the Government, and has been endorsed by the high authority of Sir Bartle Frere."

(7) In nothing, however, is the effect of Mission work in India more apparent than in the great changes that are taking place in the *religous ideas* of many thousands of Hindoos who have received a good English education. To quote again from **the Report of the Secretary of State for India**—

"The festivals are not attended by the vast crowds of former years ;* and several theistic schools have been growing up amongst the more educated classes, espe-

* The *Calcutta Englishman* recently noticed the marked decline in the popularity of the Jugganath festival.

cially in the Presidency cities, which profess to have no faith in the idol-gods of their fathers."

It is now no uncommon thing in India to hear educated Hindoos addressing large audiences of their own fellow-countrymen, and denouncing caste, condemning idolatry, and propounding ideas of God, differing but little from those held by Christians. In fact, the Hindoo theistic school of thought, called the Brahmo Samaj, and other similar organizations, are little else but one great testimony to the influence of Christianity. Some, it is true, profess to deny this, but it is none the less apparent to every careful observer. If they are not the result of contact with Christianity, why was nothing heard of them before Christianity entered the land?

Many, however, of the highly educated Hindoos thankfully acknowledge the effects of Christian influence, and gladly own the Christian source from which many of their views are derived. This is notably the case with the late **Babu Keshub Chunder Sen,** the founder and for many years the great leader of the Brahmo Samaj in Calcutta. The following are a few, selected out of many such passages in his printed addresses, originally delivered in Calcutta before crowded audiences of his fellow-countrymen.

In his celebrated lecture on "Jesus Christ, Europe, and Asia," he says:—

"I am no hater of Christianity—much less of Jesus Christ. I cherish the profoundest reverence for the character of Jesus, and the lofty ideal of moral truth which He taught and lived. It is to impress His moral excellence on my countrymen, that I stand before you this evening. Verily He was above ordinary humanity. Sent by Providence to reform and regenerate mankind, He received from Providence wisdom and power for that great work. Throughout His career and in the subse-

quent efforts of His grand movement, we find positive evidence of that miraculous power with which inspired greatness vanquishes mighty potentates, and builds up from chaos and corruption the kingdom of truth and of God.*

"The many noble deeds of philanthropy and self-denying benevolence which Christian missionaries have performed in India, and the various intellectual, social, and moral improvements which they have effected, need no flattering comment; they are treasured in the gratitude of the nation, and can never be forgotten or denied. That India is highly indebted to these large-hearted followers of Christ for her present prosperity, I have no doubt the entire nation will gratefully acknowledge." *

On another occasion, he says of missionaries—

"It is needless for me to bestow eulogium upon such devoted friends and tried benefactors of our country. They have brought unto us Christ. They have given us the high code of Christian ethics, and their teaching and example have secretly influenced and won thousands of non-Christian Hindoos." *

The following passage from his interesting lecture on "The Future Church" is a striking testimony to the vast influence of Christianity in India:—

"The spirit of Christianity has already pervaded the whole atmosphere of Indian society, and we breathe, think, feel, and move in a Christian atmosphere. Native society is being roused, enlightened, and reformed under the influence of Christian education." *

This very result of Christian influence, which we are now pointing out, has sometimes been misunderstood, and even used as an argument against Missions. Perceiving how close many educated Hindoos come to Christian ideas of God

* See Keshub Chunder Sen's "Lectures" (Brahmo Tract Society, 6, College Square, Calcutta, 1883), pp. 2, 6, 15, 281, 123.

and of morality, some persons have asked—"What is the necessity for sending missionaries to such people as these?" But a little careful enquiry into popular Hindooism,—into the worship carried on in its countless temples,—and into the histories of the gods in whose honour they have been erected,—would soon show that such ideas are in no way the outcome of popular Hindooism, but the direct result of contact with Christianity.

It will be well to close this brief sketch of a few of the more prominent effects of Christian Missions in India, with a few additional testimonies of independent witnesses.

In 1880 **the Maharajah of Travancore** visited the Mission station at Cottayam, and, in replying to an address from the missionaries, said :—

"Long before the State itself undertook the humanizing task of educating the subject population, the Christian missionaries had raised the beacon of knowledge in this land. One cannot be sufficiently thankful for the introduction of this *civilizing element*, and its happily steady development. . . . *Your labours have been increasing, year after year, the number of a loyal, law-abiding, and civilized population—the very foundation of good government.*"

Sir Charles Aitchison, late Lieutenant-Governor of the Punjab, in a letter published in the American *Baptist Missionary Herald* for May, 1887, says :—

"Missionary teaching and Christian literature are leavening native opinion, especially among the Hindus, to an extent quite startling to those who take a little personal trouble to investigate the facts. Missionaries have been the pioneers of education, both vernacular and English, and they are still the only body who maintain schools for the low castes. To them we owe the reduction of several of the vernacular languages, *e.g.*

Sindhi and Pashtu, to written character. To the missionaries, and the missionaries alone, we owe the movement in favour of female education; and the remarks in the last Education Report for the Punjab show how efficient are the Mission female schools, and how highly the labours of the missionaries are appreciated by Government. It was at the suggestion of the missionaries that I have this year introduced a system of Government grants in aid of hospitals and dispensaries. It is to the example set by missionary ladies in Mission hospitals and in house-to-house visitation, that the present wide-spreading demand for medical aid and medical training for the women of India is mainly due. Apart from the strictly Christian aspect of the question, I should, from a purely administrative point of view, deplore the drying-up of Christian liberality to Missions as a most lamentable check to social and moral progress, and a grievous injury to the best interests of the people."

The Duke of Buckingham and Chandos (late Governor of Madras), in presiding at a missionary meeting at Oxford, February 5, 1883, said :—

"In justice to those natives who had adopted Christianity as their profession in India, he ought not to refrain from bearing his testimony to that which came more especially under the eyes of a Governor, viz.: their conduct in civil matters, as well as their conduct in religious matters. When they came to large masses of the people, to whole villages which had adopted Christianity, then it was possible for those in authority to form some opinion as to whether the change of creed had conduced to the good conduct of the converts; and he must not refrain from saying, that *the tendency of the change had been decidedly for good.*"

Sir Richard Temple, G.C.S.I. (formerly Governor of Bombay), in a speech at Birmingham in 1880, said :—

"With regard to missionaries, they are most efficient as pastors of their native flocks, and as evangelists in preaching in cities and villages, from one end of India to the other. In the work of converting the heathen to the knowledge and practice of the Christian religion, they show great learning in all that relates to the native religions and to the caste system. *As schoolmasters in their numerous educational institutions, they are most able and effective. In my official capacity I always listened with deference to their representations on all matters pertaining to the welfare of the natives.* They are, too, the active and energetic friends of the natives in all times of danger and emergency. Their wives and daughters are zealous in co-operation, are foremost in promoting all beneficent works, and are the fair harbingers of enlightenment and of civilization. The conduct of the missionaries conduces to our national fame, and adds stability to the British rule in India."

Lord Napier and Ettrick, in a speech in connection with the Society for the Propagation of the Gospel, at Tanjore, October 26, 1871, said—

"I must express my deep sense of *the importance of Missions as a general civilizing agency in the South of India.* Imagine all these establishments suddenly removed! How great would be the vacancy! Would not the Government lose valuable auxiliaries? Would not the poor lose wise and powerful friends? It is not easy to overrate the value in this vast empire of a class of Englishmen of pious lives and disinterested labours, walking between the Government and the people, with devotion to both, the friends of right, the adversaries of wrong, impartial spectators of good and evil."

Sir William Muir (formerly Lieut.-Governor of the North-West Provinces), at the Reading Church Congress in 1883, said:—

"Coming to the direct results of Christian Missions in India, I say that they are not to be despised. *Thousands*

have been brought over, and, in an ever-increasing ratio, converts are being brought over to Christianity. And they are not shams nor paper converts, as some would have us believe, *but good and honest Christians, and many of them of a high standard.*"

Sir Bartle Frere (formerly Governor of Bombay), in a lecture on "Christianity suited to all Forms of Civilization," delivered in connection with the Christian Evidence Society, July 9, 1872, said :—

"Whatever you may be told to the contrary, the teaching of Christianity among 160 millions of civilized, industrious Hindoos and Mohamedans in India *is effecting changes, moral, social, and political, which for extent and rapidity of effect are far more extraordinary than anything you or your fathers have witnessed in modern Europe.*"

The Earl of Northbrook, on his return to England, after resigning the Viceroyalty of India, became a Vice-President of the Church Missionary Society, and a subscriber of £100 a year. In 1877 and 1886 he spoke at its anniversary meetings. Presiding at the annual C.M.S. meeting at Micheldever, on January 21, 1883, he said :—

"We are old friends and admirers of this society. We have great confidence in it, and believe its work to be *for the advantage of the world, and for the real spread of Christianity through the world.*"

The late Lord Lawrence (formerly Governor-General of India), who from his long experience of the country probably knew India better than any other living man, was to the day of his death a very earnest supporter of Missionary Societies, a liberal contributor to their funds, and a frequent attendant at their committee meetings. He says—and they are very remarkable words from

a man of such mature judgment, who was not accustomed to say things without consideration—

"Notwithstanding all that the English people have done to benefit India, *the missionaries have done more than all other agencies combined.*" *

III. We have now completed our review of some of the general social results that are being produced in heathen lands, through the instrumentality of Christian influence in general, and of *Mission* influence in particular. Whether we consider these results as exhibited amongst *uncivilized races*, such as are found in the South Sea Islands, New Zealand, and Africa, or whether we take the case of countries *possessing an ancient civilization*, such as India, is it not evident that the introduction of Christianity into any heathen country in our own day is *an inestimable benefit, that it must in the end be productive of the highest blessings?*

The evidence brought forward in support of the reality of these results appears to be simply incontrovertible. It is the testimony of disinterested and impartial eye-witnesses. It is the testimony of distinguished men well known to the public—men of the highest integrity—men who have been in a position to form a correct opinion on the subject from personal knowledge—men who have enquired carefully into the matter, and given the result of their investigations in a clear and decided manner. It is testimony moreover that in the case of India is backed by the high official authority of the Report of the Secretary of State and Council of India, and endorsed by the House of Commons.

Is it possible that such men are all mistaken? Is it reasonable to reject such a mass of evidence,

* See p. 5 of "Independent Testimonies" (Church Missionary Society House, Salisbury Square, E.C.).

because perhaps some friend or relation who has been in foreign lands, and who perhaps had no very great interest in Missions, or whose sphere of observation may have been somewhat limited, makes the assertion (however honestly so far as his own personal knowledge goes) that Christian Missions are doing little or nothing?

The writer has purposely abstained from going into the question of the spiritual results of Christian Missions as regards "*conversions;*" because he desired to confine himself to *social results* only. Suffice it here to remark that those spiritual results are no less real, and are attested by equally influential witnesses. While, however, the two classes of results may *on paper* be considered separately, it must not be supposed that they can be so separated in actual fact. The two naturally act and react upon each other, and are too closely connected, and too intricately interwoven, to render real separation possible. On the one hand, as the spiritual results increase, and men embrace Christianity, the social results become more and more diffused abroad, and intensified in their action. On the other hand, as the social results of Christian influence spread, the way is prepared for the actual reception of the Christian religion: obstacles are removed; prejudices are softened down; sympathies are awakened; and the excellences and benefits of Christianity become more and more apparent.

When considering the question of *a whole nation ultimately embracing the Christian faith*, the GENERAL results of Christian influence are at least as important as the direct spiritual results, possibly even more so. It is most necessary to remember this; for many are inclined to judge of the success of Mission work, almost entirely from the number of

converts given in Reports ; and then, by comparing them with the natural increase of population, to draw a somewhat gloomy and discouraging picture. When once the general influence of Christianity begins to make itself really felt upon a nation's life, it is nothing unreasonable to conclude that as that general influence extends, the acceptance of the Christian religion will become far more rapid, and that gradually men will join it in considerable bodies, rather than as individuals or in small detachments. As regards India, this is the opinion of many men of mature judgment, amongst whom we may specially mention Lord Lawrence, whose long acquaintance with India gives special weight to his opinion. In a letter to the editor of the *Times*, inserted in the issue of January 4, 1873, **Lord Lawrence** says—

"There are thousands of persons scattered over India who, from the knowledge which they have acquired, either directly or indirectly, of Christian principles, have lost all belief in Hindooism and Mahomedanism, and are in their conduct influenced by higher motives, who yet fear to make an open profession of the change in them, lest they should be looked on as outcasts by their own people. Such social circumstances must go on influencing converts, *until the time comes when their numbers are sufficiently large to enable them to stand forth and show their faith without ruin to their position in life*."

In **the Report of the Census of British India**, published in 1883, the writer says (p. 34)—

"The lapse of a few years will, I believe, show a very large accession to the numbers of the various Christian Churches. The closest observers are almost unanimous in the opinion that *the ground has already been cleared* for such a movement."

It is hardly necessary to add that Christian

influence, both spiritual and general, might be infinitely increased in heathen lands, and spread with far greater rapidity, if Christians generally took greater interest in the work of Missions, and helped more heartily to promote it. The amount at present expended on it is small compared with the sums spent upon other things, and considering *the enormous multitudes to be reached.*

India alone, not to mention other countries, is about fifteen times larger than England, and has a population of two hundred and fifty millions. And yet the whole amount from every source given in the United Kingdom for Foreign Missions all over the world, is little more than one-half of the amount expended last year by the London School Board, which educates under four hundred thousand children, and those the children of the lower classes.*

Still the amount expended on Foreign Missions is gradually increasing, and the interest taken in them is decidedly on the advance. This promises well for the future; and if only Christians wake up to their great duty and responsibility in the matter, it is impossible to say what mighty strides may be made even before the end of the present century.

It is not uncommon to hear "*home calls*" pleaded as an excuse for neglecting Foreign Missions: but in reality *they are the strongest possible argument in their favour.* For whence have these home calls arisen; and whence come the feelings which prompt us to consider them? What is it which has given birth to all the hospitals and infirmaries, the homes and asylums, the countless philanthropic institutions, and charitable schemes, and religious efforts, which are one of the chief glories of our land? What is it which has taught us to think of others?

* See *Whitaker's Almanack.*

What is it which has fostered within us unselfish sympathy, and the desire to reclaim the vicious, to relieve the sick and suffering, and to ameliorate the condition of the less-favoured classes? Is it not Christianity? Is it not the great principles inculcated by Christ, which have permeated our land, which rule the hearts of millions, and which exercise an incalculable influence even over those who remain insensible to His higher spiritual teaching?

What right have we to keep these great principles to ourselves? Were they designed for our happiness alone? Were they not intended for the benefit of the whole world? Does not the great Teacher of them *command* us to communicate them to all mankind? Does not the very fact that we have received them before many others, only make it all the more culpable if we do not faithfully hand them on?

We ourselves are infinitely indebted to others for having sent missionaries in old days to our own shores. The names of the days of our week, *Wednesday* and *Thursday*, tell us of the time when our forefathers bowed down to *Wodin* and *Thor*, and were sunk in the grossest superstition and ignorance. If others brought Christianity to us, and we have reaped the greatest benefits from it, surely we ought to exert ourselves in making it known to the many millions who still remain in ignorance of it, and of all its accompanying blessings. Apart from all higher religious feelings, does not mere philanthropy require this of us—does it not demand from each individual the recognition of the duty, and the exercise in its favour of that influence with which all are endowed, and for which all are so deeply responsible?

PRINTED BY WILLIAM CLOWES AND SONS, LIMITED, LONDON AND BECCLES.

GTU Library
2400 Ridge Road
Berkeley, CA 94709
For renewals call (510) 649-2500

All items are subject to recall.

GTU Library
3 2400 00390 2305

DATE DUE

GAYLORD

PRINTED IN U.S.A.